

## DALLIANCE (SPORTIVE AMUSEMENT) OF GRACE.

1. It is an universally accepted axiom in the human theistic society that God is omniscient, omnipotent, independent, excessively endearing and compassionate. However, some groups believe that God, despite being independent, is at the mercy of Love or Devotion. In this connection it may be asked, whether is He at the mercy of love of God indwelling in the individual heart or tenderness in His own bosom? Just as the individual is entranced by excellent attributes of God such as beauty, generosity, goodness, sweetness etc.; by which attributes of the individual is God enchanted? Truly God is not enchanted by observing attributes of the other. His self-evident natural behaviour is that He showers Grace, 'मेघ जलमय प्रभु कृपामय, Clouds are watery, God is gracious. कृपैव प्रभुतां गता' Mercy is God. प्रभु सूरति कृपामयी हैं God is grace personified (idolised): In old texts compassion, grace, benevolence, charity, security, kindheartedness etc., indicate only one well-known thing which is the simple nature of God. It is not the consequence, but a straight forward liquid flow of pious divine bliss in all simplicity.

2. In Grace alone is treasured the satisfactory answers to numerous questions and problems with regard to God, such as why did the formless assume form? Impersonal manifest as a person? How does absolute become finite? How does timeless involve in the current of time? How does cause transform into effect? Why did it incarnate as man,

animal bird etc. ? Being irrelative why did it become relative ? Unceasing flow of the river of Grace manifesting as multiform permanent currents and waves of Perception is the only adequate explanation of all such mental complexes, riddles as mentioned above. Saintly persons by their inward vision and philosophical out-lock discern this always. Grace is a vision of Truth not a sentiment. In Shrimatbhagavat there is a discription of proper discernment ( समीक्षण ), through Grace, not yearning ( प्रतीक्षण ) Ever-Attained is discerned and unattained is yearned for. Emmergence-submergence in the Graceful Lord is the world and individuals. Do not crave for the attainment of Grace, discover its presence.

3. The saintly commentators of Shrimatbhagwat have said that when Mother Yashoda lifted a rope to bind Balkrishna many spiritual powers attempted to intercede. Peruasiveness said how can infinite come within the compass of a finite rope ? Absolute said how can the relative rope limit the unlimited. Unattachment declared that it is impossible for God's body to be attached to a rope. Non-duality frankly opposed, how can Self be bound in Self ? In this controversy Effulgent Goddess Grace was smiling to Her heart's content. One angular glance from her made all these powers lifeless as it were and stood still. Krishna Baby God was bound. Name and form of Damodar manifested. Devotee ties God not only by love but even by a rope used for tying animals. Wherefrom does a devotee derive so much authority ? The answer to this question is 'कृपयासीत् स्वबन्धने' Graciously He allowed himself to be bound. Beyond doubt Grace is the mighty Empress the endearing Queen-in-chief of the Almighty.

4. When there is holocaust within without and everywhere with burning flames, when the whole world is tortured with



its delusive sin and evil at that time like a true mother taking her babe in her lap cuddles to her bosom, and does not even allow the heat to approach the child, resting cosily there, feeding with her own breast milk, similarly God dissolves all beings in His own existence-knowledge-bliss. Nothing is left excepting the end seeds of their impressions meaning there individualities. Just as a child within the womb obtains all the protection, nutrition and evolution, in the same way this being obtains rest, comfort, peace and nourishment. To protect individual offering bed and comfort even during the time of conflagration of dissolution is also one of the mode of God's grace. This is Mother-Grace ( M. G. ), which continues also to remain even during the whole lifetime of the individual. Whenever the seed of the individual starts shrinking at that time it is the M. G. Evolution alone assumes the form for its growth and evolution as also for its nutrition and welfare. You can observe this M. G. in the life of any creature. She benefits the individual in all the different processes of weaning feeding, absorption, nutrition, purification and lubrication. Possibly there may be delay or otherwise in discovering M. G. but her activity is crystal clear.

5. During dissolution individual is sleeping. Thick curtain of forgetfulness and ignorance is covering on all four sides. It has no sorrow nor anxiety. Verily, however, in this state there is no piety, earning, enjoyment or freedom also. If any child is slothful and indolent in sleep stupor idling away-which benignant mother would relish this? She desires her child to wake up, know good and bad, do something, earn and enjoy with his own efforts. Well, which mother would not desire this? The same mother ( M. G. )

wakes up the child-singly or together with others, drives away everybody's sloth, bathes and cleans. Yes same mother ( M. G. ) has become Knowledge Benefactress. Who is Knowledge Governess ? Same Grace of Providence. Could the individual hibernant in dissolution attain any objective in life ? Knowledge Benignant ( M. G. ) wakes up hibernating individuals.

6. In Shrimatbhagavat pastoral God Shrikrishna used himself to wake up all the cowherd boys with his horn-pipe. They used to enter the forest of the world after waking, world of multiple form used to be perceived. If God consciousness was not accompanying, there would be no world perception, neither its sport, hence here the same M. G. has become M. mundane, meaning different visions of emergence and submergence occur. Whatever was in causal body as dissolved, hidden, or sleeping, same evolves extensively. Mind, limbs, objects, testimony, inversion, doubt, sleep memory, ignorance, egoism, love-hatred, attachment, dull, active, confused, concentrated, restrained, word, touch, taste, smell etc., expansion of all gross objects, manifestation, behaviour, diffusion is performed by the same M. G. called **Mother Temporal**. In sleep of ignorance the slothful individual does not see anything, there everything is perceived. Baby's eyes have opened, mind has started cogitating. Here the common knowing capacity is M. Knowledge and the manifestation of the seen world is M. G. Mundane.

7. Now M. G. displays a new performance in view. Without the manifestation this grace no living creature can know what is favourable and unfavourable good and bad food. Where should the tree bend for its growth ? How will the ant obtain sugar ? What food should birds select ?



What grass should animals choose ? How shall we know whether this will be life sustaining or cause death ? To do or not to do, eat or not eat, to hide or reveal, speak or avoid—how do all creatures apprehend ? It is really benignant M. G. in the form of M. Learning, produces a special current of knowledge. Touch of fire is burning, mother's bosom is sustaining, to walk with feet, eat with hands, drink water when thirsty, to discern desirable or otherwise, all this is the amusing sport of M. G. Learning.

8. With this education love meaning propagation is born in life. Source of love in life is only learning. Without it individual and world is just blind. Who is it sitting within, ends towards both activity and inactivity ? It is the regulating power of the ruler within. The same arranges all things, individuals and mutually attracting specific tendencies, emotions, form, shape, qualities, laws, nature; different varieties of creation, maintenance and destruction, why did She do it ? Why does She follow or renew old tendencies ? Discerning carefully, this evolution or involution does not seem to be guided by any objective cause, purpose or function. When such mysterious power manifests purposelessly it can not be named other than Love Grace.

9. After this endearment good and evil emotions get matured. This desire to obtain beneficial and to abstain from the opposite arise. This desire itself forms M. G. Desire. One who gives desires also fulfils them and offers means thereof. Piety wealth and sex whatever you want. For it the performance of rituals prescribed in Veda should be done. Implements are necessary for rituals. The performer must have adequate qualifications. Proper place and time must be selected. Helper and materials are needed. Together with

fulfilment of fruit there must also be appreciation. For enjoyment body must be adequate. Regular subsistence is needed. Special knowledge is required. Who supplies all these ? That is God's Procuring Grace in different forms. This is always, everywhere, universally existent, but some few only acknowledge.

10. Having obtained favourable or disagreeable objects, vision should turn towards the giver or benefactor, but some delusive sport is being enacted that there is love towards the favourable and contempt towards the disagreeable and benefactor is not noticed. From attachment partiality and from contempt cruelty arises, relishing in attachment and bitterness in hatred ; but why is it so ? In this case where does God's grace lie dormant ? If you ponder deeply, it can not be answered. It goes on awakening our independant reasoning. Can not imaginary arithmetic when properly mastered be a means of acquiring true one ? Has any one been inspired without being buffeted by happiness and misery ? Even then we accept that like and dislike drives us not towards discrimination, but towards torpor and delusion.

One such enchanting delusion overwhelms that not only Deities and demons are deluded but even Shiva (God of destruction). This enchantress or tempteress is supported on the immutable effulgent power of Atman (Self).

That enchantress for both deities and demons become M. Greed; the same in both conditions of attainment and non-attainment of objective become M. Agitation and results in war between good and evil or deities and demons. In this war grace becomes M. Advance or Progress for the devotee and M. Recession for the non-devotees. This also becomes in the case of the king of demons, Bali, the total



self-surrender as a means ; of making God-submissive. Pralhad recognises it, wife of Bali appreciates it. This Grace Enchantress makes some inactive everywhere and assumes the title M. G. Restraint. In some minds it becomes M. G. Antagonism and in others awakening the mind towards remembrance of God. In this process those people who are bewitched towards God's bounty of grace, to them grace becomes M. G. Compliance or Obedience

11. This enchantress in some way or other in diverse forms and in ingenious way motivates different types of individuals in variety of activities becoming M. G. Motivation and in different species become M. G. Change or Substitution. In some cases she assumes the form of M. G. Restoration or Return. It is not possible to discuss these separately. Whatever activities, emotions appellations are there—all are ever new and novel forms of graces, M. G. manifestation. One who colours himself in the outer colourations of this imposture he rises and falls like a blade of grass in the whirlwind of mundane life and one who discerns the indwelling principle—the graceful and benignant God and his undulating forms, he ( the fortunate one ) is from moment to moment blissful while observing the panorama.

12. One of the forms of God is M. G. Captivation. But in the beginning it assumes the form of M. G. Antipathy. This revulsive form also shows its natural fragrance when it assumes the M. G. Distress form. What is intended to convey is that God-separating mind produces in the mundane life the experience of heat or flame—then in the perfumed objects of the world, a doubt is produced of its fetish stench. The worldly juice also appears to be mixed with poison. In beauty also ugliness unveils, tenderness

displays its teeth, musical voice also appears as ear-splitting noise and dearly relations unfold as binding and irrelevant. The M. G. Istress produces revulsion from mundane life and engulfs one in the current of fascination towards God. Then it is revealed that there is my darling. He is forcibly dragging me towards Him. My abode is near Him. So long I passed my days in deep darkness and in other's home. Delusively I considered bliss as painful. Where I am there is no peace, no enlightenment, no bliss. I must take my flight to that sweet ambrosial territory, where He alone dwells.

13. When such ideas arise, then in its current are washed all dirt of desires. Grace assumes M. G. Purificatory and slowly the inner region becomes holy. This grace is M. G. Sympathy and Friend ship. It produces acute favour for God and with its flame liquifies the mind and creates a sort of sympathetic lubrication. Without this purification, liquifaction and lubrication of the mind no chemical spiritualisation of the heart takes place in order to make it adequately competent for assuming divine form. Desires produce ulterior form, self-interest makes it hard, alienism ( otherness ) makes it unsympathetic. For irradiating these three faults grace assumes the forms of M. G. Purification, Liquifaction, and Lubrication, and in such a heart experiences God as Composure or Calmness. This assumes a name M. G. Quietitude or Equilibrium.

14. In this state God is not unveiled in quite distinct form, because though desires are absent the habit of ignorance still remains; however due to purified heart there arises a divine urge to know God entirely and for this there is an internal effort. This could be called M. G. Enquiry or Discrimination. Therein no other subject intrudes than





the searched or contemplated object. As a result M. G. Enlightenment manifests. At that time the God's true nature is revealed in the subtlest resort of our mind. That nature is not a direct object as a material pot nor indirect like the heaven etc. Truly it is unseen ( Seer ) immediate presence only, but different from the enquirer, of the nature of enquirer's own Self, experienced as nondifferent from consciousness which is universal and eternal called Brahman. This knowledge could be called M. G. Fulfilment; because what was being contemplated is now attained. This fulfilment is untouched by both disjoining and enjoining mentations ; because there is no room for these concepts. When work is destroyed fruit vanishes or dwindles but awareness or knowing capacity as aim of knowledge is not at all affected by the presence or absence of testimony. For Truth as uninvalidable substance, remembrance or forgetfulness is of no significance. Even by path of devotion, fulfilment is only a manifestation of constant presence or relation, not productive or emergent.

15. Undoubtedly it liberates from all types of bondages, whatever shape they may have. Hence this fulfilment is also known as M. G. Liberation. It is competent to liberate completely from non-Self, evil and the delusions of duality. Later three forms are assumed—in M. G. Quietitude all mentations vanish and the world is imperceptible. In M. G. Spontaneity presence or absence of mentations are unfettered and insignificant and in M. G. Joyous, enjoyer enjoyed and enjoyment become one unified supreme bliss. Then earth, tree, creeper, animal, bird, mountain, river, sun, moon, fire, air, ether, mind, enjoyer, doer, deed—how far to enumerate—everything becomes divine. Place, name, form, sport, qualities, nature, rogue, gentlemen—all whatever

is there is joyous God's candid sport only. The M. G. Joyous becomes sometimes beneficent, infatuated, and sometimes evasive or incredulous. She encourages for the manifestation of joy. It flows like a river in order to meet. In the stream of bliss, she sits like an iceberg. M. G. assumes any forms eg. Sentimental Gratifying, Satisfying and Delightful. With eye brows raised or pleased; she manifests endearment for pleasing the Darling ( God ). Because there is nothing besides the nectar of bliss. This is the reason why it is occasionally Enraptured and Enebriated in ecstasy. Enjoining and disjoining, alternately get mixed and become one and despite its form being specific there is no speciality in fundamental truth. This is the metrimment of specific joy, the enlightenment of love, the undulating ocean of endearment, sometimes two, other times one. 'Sometimes' is present but no time; Is exists, but no space. Two appear but no duality. This is M. G. with Form, in its true nature is non-difference only.

16. The real nature of this grace is beyond space-time individual ( Transcendant ) and also within them ( Immanent ). Really there is no greatness or power besides M. G. Remaining formless it enlightens in all forms. Grace and Benefactress are not two truths. When where and whatever is the form of the Benefactress, then there and that is the form of Grace. Difference and non-difference between Atman ( Jiva ) and Paramatman ( Brahman ), both are grace ( M. G. ) When the whole universe is covered with darkness, do we not perceive that there is inner sunlight which penetrates through our eyes unobstructed ? Does not shining sun exists in the solar system behind darkness ? Infront as well as behind darkness (ignorance), sorrow and



death as well as everywhere same auspicious luminant M. G. is scintillating.

17. Grace with form is recognised when it is the cause of the remembrance of our ideal deity, for example when one gets good company, abode of God, gets worship of God. From devotional stand point that will be Grace with form; because it has appeared as means. This M. G. is recognised according to the case of securing our own different aims of life eg., piety, wealth, desire and liberation. When the enquirer meets a saint, one wanting wealth a capitalist, a lover love, a donor fit recipient, then he will recognise each as M. G. with form. But this is from the adjunct of ideal. In it there is no real comprehension of True Grace. In true grace our desire and need are not in view. Every circumstance is realised as M. G. from the M. Benefactress, not yearning for it, neither begging for it. What exists already, no yearning and praying for it. Its multiform is parallel to multiform of Shrikrishna in Ras-Lila a Brahma ( Creator ) visualising infinite forms 'After realisation of M. G., there is no need for its remembrance, importance or hold steadfast to it. Whatever is there, not there; appears, does not appear, is dear is undear, difference is there or non-difference, it is Dalliance ( Sportive Amusement ) of Mother Grace ( M. G. )